

Chap, XIX} GOD AS PARAMAPURUSHA. 405 •

sympathy for all beings and the sense of the co-ordination of tixe individual and the Universal which is the highest experience attainable by incarnate humanity.

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B-uddha, who developed the practical side of the teaching

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of th,e Upanishads, who was therefore extremely sensitive

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to th.e sin of helping to take away a life none can give,

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preached the same message when he said : " With every-

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thi^ng^ whether it is above or below, remote or near,

visible

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or invisible, thou shalt preserve a relation of unlimited love

without any animosity or without a desire to kill. To live in

such a consciousness, while standing or walking, sitting or

^y^g down till you are asleep, is Brahma Vihara, living

and

moving and having our joy in the Spirit of Brahma".

Accordingly, it behoves every one of us to

heartily co-

operate with those humanitarians who are

engaged in the

sacred. cause of alleviating the sufferings

inflicted by man

on the dumb animals. Sri Rama's hosts were

building the

bridge across the southern channel; a poor

squirrel felt it

her duty to help the righteous cause. She dives

into the

sea, rolls on the shore and shakes her little

weight of sand

on the bridge. She catches the eye of the hero

who deigns
to acknowledge her services by tenderly
passing his kind
fingers over her back. Such will be our small
service in the
holy cause of *Ahimsa* for which Buddha lived
and died.

CHAPTER XIX.

THE RISHIS' PERCEPTION OF GOD AS PAR?MA
PXJR.XJSHA OR THE SUPREME PERSON ; ANTHROPO-
MORPHIC CONCEPTION OF GOD, A HUMAN NECESSITY.

From what has been stated in the preceding
chapters,
it will be seen that to the *Rishis* of the
Upanishads, God is
not a mere impersonal essence, a metaphysical
abstraction
separated from the universe, as is unfortunately
represented
by some modern philosophers of Europe, but a
personal entity,